MEN AND MISSIONS

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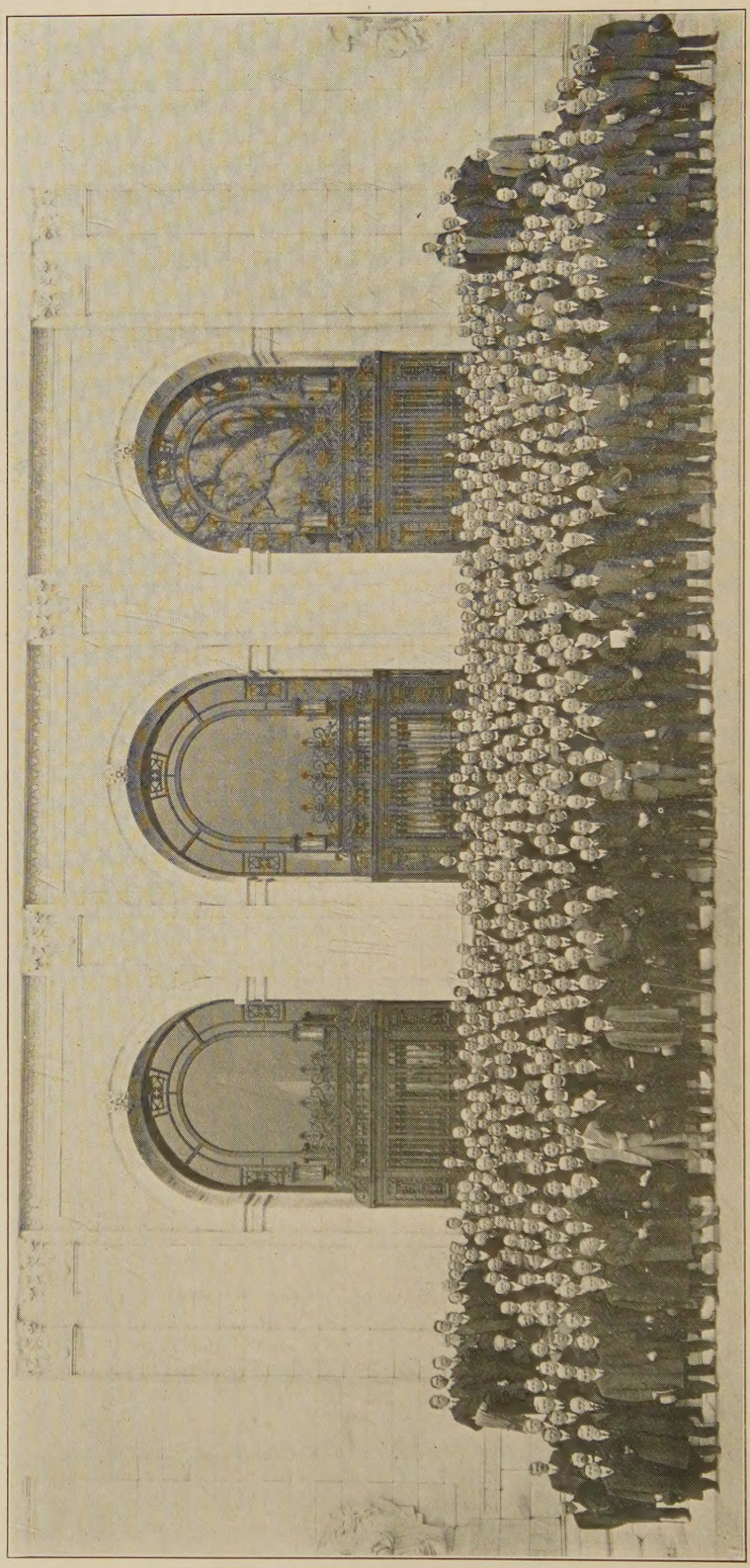

LEADERS OF MEN

A GROUP OF NATIONAL MISSIONARY CONGRESS DELEGATES

MEN AND MISSIONS
Vol. 7 NEW YORK, MAY, 1916 No. 9

A Call to World Service

The Story of An Epoch-Making Gathering of Men

In a spirit of expectancy and with high hopes, men from every State in the Union, except five, from Canada, Russia, Africa, China, Cuba, Japan, India, Burma, Chile, and the Philippines, gathered in Memorial Continental Hall in Washington for the National Missionary Congress. The opening session was held on the evening of Wednesday, April 26. It was a notable company of leaders in all realms of life, men dominant in business, in statesmanship and in the Church.

Mr. James M. Speers, chairman of the Executive Committee of the Laymen's Missionary Movement, who presided, introduced Sumner R. Vinton, of Burma, who gave the first of a series of interesting and inspiring moving pictures of mission lands. The first was a welcome to Burma, which Mr. Vinton called "Pagoda Land," and was followed on other evenings by studies of life in India, China, Korea, Japan and Africa.

The opening session was made memorable by the attendance of President and Mrs. Wilson, who came just after the meeting began and remained throughout the session. The President's face glowed with interest and sympathy as he listened to the challenge and appeal of the speakers, and when in finely chosen words the presiding officer referred to the wisdom with which the President had guided the nation in these troublous times, the audience rose and cheered him in a way that must have made his heart glad.

Mr. Speers read a lesson from Jeremiah and struck a deep devotional note, calling men to face the spiritual issues involved in the world's need and the opportunity of the hour.

After prayer, a solo by Mr. Ernest F. Naftzger and a selection by the International Association Quartet, the minds and hearts of the audience were well prepared for the addresses that followed.

The chairman introduced Mr. W. B. Millar, the general secretary of the Movement, and the organizing genius of the National Campaign, who spoke on "The Advance of a Decade." Mr. Millar was warmly received by the delegates. He sketched the inspiring history of the Laymen's Missionary Movement, the leadings of God in the work of the ten years, told of the remarkable achievements of the Movement, of the great national campaign just ending, and closed with a powerful appeal to the men of America to respond to the call of God in this hour of superlative opportunity and challenge. Every man interested in the Movement should read with care every word of the report of the decade which will appear in the printed volume of the proceedings and message of the Congress.

Mr. Mott was greeted with prolonged applause as he arose to speak on "The Added Missionary Responsibility of American Laymen Occasioned by the War." For more than an hour the Congress was gripped and held by the challenge of what the speaker called "The spacious momentous days of God's visitation in which there are the greatest strain and suffering and opportunity the world has seen." The five added responsibilities named by Mr. Mott were the releasing of larger sums of money, the dedication of mutiplied lives, entering more deeply into the sufferings of men, the necessity for seizing the opportunity of the hour, and the call to get ready for a great reconstructive program when the war is over. After a prayer which solemnized all hearts by the Hon. H. B. F. Macfarland, the chairman of the local committee in Washington, the first session closed with a feel-

ing that if there had been no other session than this first one, the Congress would have been worth while.

The Second Day

Thursday, April 27, dawned bright and clear. The morning session had as its keynote the word achievement. Fred B. Fisher, associate general secretary of the Movement, presided in a way that captured the Congress and kept the interest keen and intense to the close. Mr. David McConaughy led the devotional service. In rapid succession representatives of seven great communions in ten-minute speeches, witty, clear-cut, afire with earnestness, thrilling in the recital of victories won, kept the Congress deeply interested. The evidence of a deep stir in the home church, of a new day for laymen, of new hope for the world, left a profound impression. The speakers were John M. Moore, John W. Wood, Charles A. Rowland, J. L. Clark, George Heber Jones, W. P. Schell, and A. E. Cory. Probably never before in a single morning, in any meeting of the Movement thus far held, was so much said to kindle hope and courage in the heart of the men of the Church.

"The World Appeal" was the compelling theme of the afternoon session, presided over by Mr. Silas McBee, editor of the *Constructive Quarterly*. James L. Barton, secretary of the American Board, spoke in behalf of the Moslem world. The Hindu world was represented by John P. Jones, who has lived for more than a generation in India. S. Harrington Littell, of China, young, vigorous, a man with to-morrow in his thinking and plans, spoke of the Buddhist world. After this well-nigh overwhelming survey of the non-Christian world, Bishop F. J. McConnell spoke in behalf of the Christian world. The speech was keen and incisive, with dashes of satire, penetrating and pungent, as the speaker urged the great need that the men of the Christian world make the most of Christianity.

At night Lt.-Col. E. W. Halford took the chair. Rev. R. W. Patton, of Atlanta, read a Scripture lesson and led in prayer. "The Christward Movement in the Non-Christian World" was the theme, and there were two addresses, each thought-compelling, of deeply spiritual quality, with a message of stirring facts and appeals that lifted the Congress to a very high level.

Bishop W. F. Oldham spoke of "The Christward Movement Among the Masses." With vivid phrases the speaker made the audience see the multitudes over whom Christ's heart is still moved with compassion and showed how Christ, the liberator and democrat, with his Gospel of the new life, is at work in a most amazing movement toward Christianity in the non-Christian world.

George Sherwood Eddy, fresh from an evangelistic tour among the colleges and in the great cities of India, spoke on "The Christward Movement Among the Educated Classes." The greatness of the theme and of the task was deeply felt when Mr. Eddy called attention to the fact that there are two million students in the schools in China, seven millions in Japan, and seven millions in India. Among these are the coming leaders of half a world.

The Third Day

On Friday morning, April 28, Mr. J. Campbell White presided. The theme was, "Practical Ways in Which Laymen Can Best Use Their Property in the Extension of Christ's Kingdom." The first speaker was E. W. Poteat, President of Furman University, whose topic was "The Christian Doctrine of Property." He stated and discussed the three elements in the problem, the basis of property, the factors in production and the principle of distribution. After this general statement of principles, there were two searching messages of intense personal and practical significance by laymen who are giving their lives and property to extend the Kingdom. These were given by George Innes, who spoke on "A Reasonable System of Accounting to God for Money," and R. A. Doan, whose subject was "The Call We Must Answer." These personal testimonies made a profound impression. The last address of the morning was by John F. Goucher, who made a plea for loyalty to the Church and its authorized missionary undertakings in the interests of economy and efficiency.

The afternoon session centered around the subject, "How May Christ More Largely Dominate All Contacts of American Life With the Non-Christian World?" Mr. E.

E. Olcott, treasurer of the Movement, presided. The speakers represented widely separated sections of the earth. "Through Commerce" was the theme of A. J. Wallace, former Lieutenant-Governor of California. "Through Political Relations" was discussed by Amos P. Wilder, out of a wide experience as United States Consul General in Hong Kong and Shanghai, and "In Educational Circles" by Charles D. Hurrey, secretary of the Committee on Friendly Relations among Foreign Students. After a very interesting statement, Mr. Hurrey called upon four representatives of the more than four thousand foreign students at present in the country. These short, crisp addresses were among the most interesting delivered at the Congress. K. Kato, a Ph.D. of Chicago University, secretary of the Japanese Student Christian Association, spoke in behalf of his fellow students from his native land. K. Kuruvilla, of India, pleaded for tolerance and patience in dealing with his people and a new spirit of appreciation of the ideals and aspirations of educated men in India. Luis Berenguer, of the Cuba Telephone Company, spoke an earnest word in behalf of the leaders of the seventy millions in Latin America. The last address was by S. J. Chuan, secretary of the Chinese Student Christian Association, of whom Mr. Hurrey said in his introduction that, in debate, in tennis, in scholarship, and in Christian service, Mr. Chuan was in the championship class.

Another member of the Executive Committee, Dr. William Jay Schieffelin, was introduced as the presiding officer of the evening session.

There were two notable addresses. Harry F. Ward, whose voice is being increasingly heard in the Christian councils of America, spoke with telling power upon "Facing the social results of the war." He graphically pictured the results of the strife in Europe in destroying human compassion, in the loss of faith in the triumph of Christian ideals and the diminishing desire for social justice, and discussed the reconstructive processes and forces that would be needed following the war.

Hubert C. Herring, secretary of the National Council of Congregational Churches, was the last speaker, and took as his theme, "Making America Christian." America must be made Christian through a larger program for Christianity, through a new incarnation of the Christian ideal and through a world vision.

The Fourth Day

"How Increase Lay Initiative and the Sense of Responsibility for the Missionary Tasks of the Church" was the theme of the morning session, with Fred B. Fisher acting as presiding officer. There were four short addresses.

Silas McBee, editor of the *Constructive Quarterly,* called attention to some of the fundamentals from which all lay initiative must proceed, made a plea for loyalty to corporate Christianity and urged the duty of striving for the unity of the family of God.

Herbert S. Johnson, pastor of the Warren Avenue Baptist Church of Boston, spoke of the place of leadership of the minister in calling laymen into active service.

E. W. Fritchley, an architect of Bombay, India, spoke on "God's Plan for a Business Man's Life."

W. E. Doughty, educational secretary of the Movement, called for a more vigorous and thorough educational campaign as the only possible means of producing intelligence, intensity, permanence and contagion in the missionary activities of the Church.

These addresses were followed by the reading of the report of the committee appointed to consider the decennial report of the general secretary. The chairman of the committee, Mr. E. L. Shuey, of Dayton, O., read the report, and the remainder of the morning was given to a lively discussion of the document by delegates from the floor. Upon motion, the report of the committee was unanimously approved by the Congress.

The afternoon was given over to separate meetings of the communions. Most of these were largely attended, enthusiastic and seasons of inspiring fellowship. A majority of the groups planned vigorous campaigns to increase the missionary activities of the Church.

At night, W. B. Millar, general secretary of the Movement, presided. At the opening of the session it was reported that the Episcopal delegates had enthusiastically approved a plan to raise a budget and employ an Episcopal secretary of the Laymen's Missionary Movement and that the Baptists

had appointed a committee of five to suggest plans for a similar undertaking. These announcements were greeted with hearty applause, and it is hoped that other communions which do not now have Laymen's Missionary Movement committees will follow the example of the two communions mentioned.

The speakers at this session were Shailer Mathews and Robert E. Speer. Unity was the key word of the evening. Dr. Mathews spoken on "Missions an Illustration and a Method of Realizing Christian Unity." The address bristled with epigrams and thrusts which kept the audience alert and expectant. He called unity "The internationalism of denominationalism," described the present state of things as "The adolescence of collective individualism," and emphasized the fact that the big tasks of to-day demand unity. "We shall get together, we are getting together by working together."

Robert E. Speer spoke on "The Unity of the Americas." After outlining the elements of disunion, he inspiringly set forth the grounds of unity. The principal ones named were a common democracy, taming vast sections of territory, racial cosmopolitanism, a common love of peace and faith in what education can do for national character. The speaker maintained that the only force equal to the task of bridging the racial chasm between North and South America is a pure Christian faith taught to the masses through the open pages of the Bible which deals with religion as a free thing.

The Closing Day

Many of the delegates and Congress speakers were announced to speak at the morning services in the churches, including the Mt. Pleasant Congregational Church, of which John B. Sleman was a member when the idea of the Laymen's Missionary Movement came to him.

The first general session of the Congress for the day was held in the afternoon. W. E. Doughty presided and E. W. Fritchley led the devotional service. The theme of the afternoon was "The Bases of Effective Lay Service."

N. W. Rowell, leader of the Liberal Party in Ontario, was the first speaker. His topic was "Enlistment." It was a noble utterance and was listened to with profound interest. Mr. Rowell used the illustration of the enlistment of soldiers for the army in Canada to point out the meaning and power of real enlistment for Christian service.

S. D. Gordon spoke on "Prayer." The address was listened to with deep interest and will no doubt mark the beginning of a new life of prayer in behalf of the world on the part of scores of laymen who heard Mr. Gordon.

"Witness" was the subject of the closing address by Bishop Arthur S. Lloyd, who outlined the elements that give a witness power over his fellowmen, and pointed out that personal testimony is the fundamental method by which the world is to be evangelized.

The last meeting was one long to be remembered. James M. Speers presided and conducted the devotional exercises. "The Next Steps in Awakening the Latent Forces of the Church" was the theme. W. B. Millar spoke first on "The Program of the Laymen's Missionary Movement," pointing out that the responsibility for carrying out the inspiring program recommended by the Congress rested upon every delegate to the Congress and not alone upon the Executive Committee and the secretaries of the Movement, and called the men to renewed devotion to Christ and the Kingdom.

J. Campbell White spoke on "The Latent Human and Material Resources." The address was delivered with great power, was full of startling facts and left no doubt in the minds of those who heard that furnishing the men and money for the carrying out of an adequate world-wide Christian program was clearly possible to an awakened church.

The closing message of the Congress by Robert E. Speer was upon "The Latent Spiritual Resources." After reminding the audience that Christianity is facing the same perils to which she has often succumbed, and emphasizing the inefficiency of all human and material resources, Mr. Speer called the Congress to a deeper faith in God alone as the sufficient wisdom, motive, society and victory of the church. With a new sense of the reality of God, the audience bowed in silent prayer while Mr. Naftzger sang a solo, after which S. D. Gordon led in the closing prayer and the delegates went quietly away into a new world, equipped for richer service for Christ and humanity.

Striking Sentences From Congress Addresses

There are forty thousand Buddhist priests in Burma, but only one thousand missionaries and other Christian workers.—*S. R. Vinton.*

The construction of one memorial building in Burma represents gifts amounting to 186,000 days of work.—*S. R. Vinton.*

Seventy per cent of the students of the three leading universities in Canada—Queens, Toronto and McGill, have either gone to the front or are in training.—*John R. Mott.*

There never was a religion so dangerous to go half way with as Christianity. When half the world is on fire this is no time for argument, but the supreme appeal is just to make the most of Christianity.—*Bishop Francis J. McConnell.*

You cannot teach the Fatherhood of God and not teach social opportunity. Jesus Christ is the great disturber of foundations that are wrongly laid.—*Bishop W. F. Oldham.*

Christians must become Christian if they are to Christianize the world.—*E. W. Poteat.*

I doubt if it is moral to take money from men without giving them a spiritual equivalent.—*George Innes.*

No evangelization is Christian that is not educational; no education is Christian that is not evangelistic.—*J. F. Goucher.*

The glory of a big task is that it makes you bigger than you thought you were, or it sweeps you out of the way for those who are bigger.—*Shailer Mathews.*

God's best friend in the world to-day is the man who frequently isolates himself from the world life about him, wears the threshold of his prayer room a bit flatter, and changes things the world around by his prayer.—*S. D. Gordon.*

The nation that cannot contribute to the welfare of the world has no right to exist as a nation.—*Shailer Mathews.*

Moral power may make a country brutally strong, but can never make it truly great.—*S. J. Chuan.*

The dividing lines between the two Americas are best erased by the feet of those who have crossed them.—*Robert E. Speer.*

Religion is the binding back of human life in God.—*Robert E. Speer.*

Every man should work in the next ten years as though he was the only man Christ was counting on to carry the Gospel to the world.—*J. Campbell White.*

What we need in the church is object lessons of men who have gone to the limit of devotion to Jesus Christ.—*J. Campbell White.*

Reason is a better means of settling international disputes than the sword.—*N. W. Rowell.*

There is no man so sane as the man who is swayed and mastered by the Holy Spirit.—*S. D. Gordon.*

The Advance of a Decade

Summary of the General Secretary's Report to the National Congress

The report first reviewed the situation which led up to the organization of the Laymen's Missionary Movement ten years ago. It referred to the lack of the masculine elements in church activity, and the retarded progress of the church in consequence of unbusinesslike methods of church and missionary finance. "Any merely human institution or commercial concern using similar methods would have become bankrupt, but, proving the church to be a divine institution, progress was made in spite of these conditions and handicaps."

This situation faced the group of laymen

who, in connection with the Centenary of the Haystack Prayer Meeting, organized the Laymen's Missionary Movement in the Fifth Avenue Presbyterian Church, New York, on November 15, 1906. From that date the report traced the development of the Movement's work up to the present.

The Movement in Other Countries

At the invitation of leaders of missionary work in Great Britain, in 1907, a commission of six laymen from the United States and Canada visited several cities in England and Scotland, presenting the methods and plans of the Laymen's Missionary Movement. As a result, committees were appointed to extend the work. In the same year a commission of sixty-six laymen visited various mission fields at their own expense to investigate religious conditions, needs and results. Many of these men after their return publicly described what they found, and interest in missionary work was greatly stimulated.

National Campaign in Canada

During 1908 and 1909 a national campaign was conducted by the Laymen's Missionary Movement in Canada, conventions being held in twenty-four leading cities, followed by a congress in Toronto, attended by more than 4,000 commissioners.

The First National Campaign in the United States

A similar national missionary campaign in seventy cities was conducted through the United States in 1909 and 1910. These conventions were attended by over 70,000 registered delegates, and the campaign closed with a National Missionary Congress in Chicago, in May of 1910.

The United Missionary Campaign

By request, the Laymen's Missionary Movement in 1913 assumed general charge of the organization and direction of the convention and conference features of the United Missionary Campaign, participated in by all the important home and foreign missionary agencies. This campaign continued for two seasons, during which time 695 conferences and conventions were held.

The Second Nation-Wide Campaign

Beginning in October, 1915, a second national missionary campaign had been conducted, with conventions in sixty-nine cities of the United States. The number of men who enrolled as delegates to the first convention of this series, in Chicago, reached a total of 4,558, the largest paid registration up to that time in a men's convention of any kind ever held. Four months later, at a convention in Los Angeles, 5, 990 men registered as delegates. Ten years ago such a demonstration would have been impossible, and, indeed, unthought of.

In forty-nine cities conventions were held in both the first and second national missionary campaigns. The paid registration of delegates in the conventions in these cities in the campaign now ending has been 73,154, as compared with 51,074 six years ago, a gain of 22,080, or 43.2 per cent. The total paid registration in the seventy conventions of 1909 and 1910 was 71,408 men, and in the sixty-nine conventions of the present season 101,929, a gain of about 42.7 per cent.

Developments in Other Lands

The very successful work in Canada, under the direction of the Canadian Council of the Movement, N. W. Rowell, K. C., chairman, has been temporarily interfered with by the war, but it is expected that when this ceases work will be pushed even more aggressively than in the past.

During the last ten years, national or local efforts along the line of the work inaugurated in the United States have been organized in England, Scotland, Australia, Ceylon, Germany, Holland, Sweden, Denmark, South Africa, and New Zealand.

The Direction of the Movement

The Movement has sought to keep its organization simple, working under the direction of committees, the aim being to increase not the mechanics but the dynamics of the church. An executive committee, with a quorum in or near New York City, sustains close supervision of the work and directs the operations of the Movement.

To cover the whole field, the United States has been divided geographically, with headquarters at central cities. In five of

these divisions committees have been organized, and secretaries are in charge of the work. There is immediate demand for an organization of the divisions not yet manned.

Officers and Personnel

Dr. Samuel B. Capen, of Boston, the first chairman of the Movement, who died in Shanghai, January, 1914, was succeeded by Mr. James M. Speers, of New York. Mr. J. Campbell White, the first general secretary of the Movement, resigned in the summer of 1915 to become president of Wooster College, Ohio.

The present secretarial force consists of:

William B. Millar, General Secretary.

Fred B. Fisher, Associate General Secretary.

W. E. Doughty, Educational Secretary.

The secretaries located at the several division headquarters cities are as follows:

C. C. Merrill, Boston.

H. F. Laflamme, New York.

E. L. McCreery, Pittsburgh.

F. J. Michel, Chicago.

D. Clay Lilly, Nashville.

F. B. Bachelor, Detroit.

F. B. Everitt, Philadelphia.

Nine denominations have denominational movements, with paid secretaries. In three other denominations there are organizations which co-operate with the general Movement in convention and other work.

The Message of the Movement

Discussing the message of the Movement, the report states that emphasis is placed first of all upon the spiritual. Believing that the mighty power of prayer, rightly used, will bring victory even in the supreme struggle of to-day, the Movement has sought to convince laymen of the importance of the work of intercession.

Again, the message of the Movement is a call to sacrificial service. "As men have come to realize that the great central task of the church is the winning of the world to Christ—a task big enough to challenge the time and strength of the strongest men —they have been ready to enlist and take their share in this great work. The awful need of the world physically, intellectually and spiritually has made its tremendous appeal to men, and as they have thought of the needs in the remoter parts of the earth, they have not become unmindful of the opportunities for service near at hand. Lines of personal service have been undertaken, which a few years ago men would have thought altogether impossible."

It was discovered that the ordinary layman was woefully ignorant of the progress of the church in the task of world evangelization. Under the impetus of the Movement a large amount of missionary literature has been printed and sold, opening up a new era in missionary education among men. Fully five million pieces of literature have been distributed in the ten years. The Movement magazine, MEN AND MISSIONS, was started in 1909, and in its presentation of up-to-date and tried methods of church and missionary work it holds a unique position.

A chief phase of the educational propaganda of the Movement is conferences and conventions, two-day community conferences of the officers and leaders of local churches, and the three-day city conventions for all the men of the church. During the decade nearly 3,000 conferences and conventions have been held.

A practical phase of the work of the Movement is the appeal to the business instincts of men. When the attention of the laymen was called to the conditions that obtained under the old financial methods of the church, and they realized how unbusinesslike they had been, and the absurdity of trying to finance a great world enterprise on the methods in vogue, they responded heartily to the simple yet practicable plans of the Movement, which possess the merit of system and thoroughness characteristic of great business enterprises.

Achievements of the Movement

The report disclaims for the Movement credit for all of the advance which has been made in the last decade. It considers, however, that the Movement has borne a notable part in the bringing about of better conditions.

"The vision of the men of the churches," says the report, "has been constantly enlarging during the past years. Less than half a century ago it was the popular belief that it would take a thousand years to evangelize the world. Men are declaring to-day that, if the Church is true to her

SECRETARIES OF THE LAYMEN'S MISSIONARY MOVEMENT

Schutz, Washington, D. C.

D. Clay Lilly, C. C. Merrill, W. E. Doughty, F. W. Harold, Herbert S. Johnson, Fred B. Fisher, W. B. Millar, E. W. Naftzger, E. L. McCreery, F. J. Michel, Benjamin Starr, H. K. Caskey, H. B. Dickson, H. F. Laflamme, F. B. Bachelor, C. V. Vickrey, F. B. Everitt

trust, it will be possible to make Christ known to even the uttermost parts of the earth in the life of a single generation."

Another result is seen in the dedication of life and service to the task of the church. This higher standard of life has led some who had planned to retire from business to remain in order to make money, not for themselves, but for the extension of Christian work throughout the world. Others with a competence have felt called to give up business in order to give their lives more directly to the work of the church. Men are coming to realize that they are given salvation not alone for the sake of being saved, but to serve. No longer is there the feeling that if religion is exported there will be a shortage for home consumption.

A few years ago it would have been almost unthinkable for an individual to put a million dollars into a single gift for the missionary and benevolent work of the church. Single denominations ten years ago would scarcely have planned to raise five millions at one time for the extension of missionary and educational work. It was unheard-of for a single individual to assume the expense of all the mission work in a large portion of territory in the mission field, but this has taken place in the last few years of this decade. This is a million-dollar age, and the church is now thinking in these terms.

The foreign missionary gifts of Canada and the United States for the year preceding last January were $18,793,990. Compared with $8,120,725, the figures of 1905, the year before the Laymen's Movement came into being, there has been an average increase of one million dollars a year for foreign missions alone. The gain during the last decade has been greater than during the previous nine decades.

Between 1904 and 1914, while communicant church membership in fourteen of the leading Protestant denominations increased 39.7 per cent, the contributions to missionary and benevolent work in the United States advanced 62.8 per cent, and the contributions to foreign missionary work 87.5 per cent. Yet it is a startling fact that the weekly average per member to local church expenses has increased during that time only 1.6 cents, while the average per member in missionary and benevolent work has increased only about 1 cent per week. It is difficult to escape the feeling that the church is still playing with its great task and that there is need for still greater effort to awaken adequate interest among the laymen.

The report discusses in some detail the financial methods of the churches, recommended by the Movement, especially the "every-member canvass," giving illustrations of its success and its development along social and evangelistic lines.

Purpose of the Movement

The primary purpose of the Laymen's Missionary Movement as a voluntary and independent movement of the men of the churches is given as follows:

To stimulate initiative and activity among the men of the church.

To inspire men to take their full share in the work of the church.

To promote improved methods of missionary education and finance.

To impress upon men the vital importance of deepened spiritual life and Christian activity naturally following upon this.

To stress right standards for the stewardship of life and money.

To suggest plans for the speedy completion of the missionary task of the church.

The balance of the report outlined the program of work before the Movement. This section is omitted here, as the statement entitled "Future Activities of the Movement," found in the following pages, gives the program adopted by the National Missionary Congress.

Deliver them that are carried away unto death, and those that are ready to be slain see that thou hold back. If thou sayest, Behold, we knew not this, doth not he that weigheth the hearts consider it? And he that keepeth thy soul doth he not know? And shall not he render to every man according to his work?—Prov. 24:11, 12.

But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?—I John, 3:17.

Impressions of the Congress

How the Meeting Appealed to Some of the Delegates

A Power House

S. D. GORDON, New York.

It was a tremendous gathering. Over twelve hundred men came thousands of miles, at much expense of travel and greater of time, attending faithfully three sessions a day, early and late, in serious prayerful mood, drawn by the magnet of personal loyalty to Jesus Christ and to their brother-men of all the race.

They were men who stood unconsciously for achievement in the common walks of life, bankers, manufacturers, employers of men and professional students of life's burning questions. They were mostly from our own land, but with the foreign fringe, an Indian turban here, a Mongolian face there, continentals, a business man from Bombay, a leading publicist from neighboring Canada, black faces, veteran experts from mission fields with pure, strong faces, some white heads, many gray, mostly men in the middle period of life, with a good sprinkling of the younger.

The vision given and gotten was tremendous in its sweep and in its intensity. The world situation was presented and studied thoughtfully, prayerfully and practically. The program ploughed deep. While experts gave great world visions with gripping power, it was striking to note that two laymen from the ranks, business men, dug in deepest into brain and heart with their simple unconsciously great talks.

These men can never be the same. And they won't. The Church won't be the same, nor the world. The tremendous possibilities will grow into blessed realities, far more than the statistics can ever show.

Making Life Worth While

CHARLES NORFLEET, Winston-Salem, N. C.

The Congress was a searchlight on every man's soul. To leave the daily humdrum and grind of the business world when the mad rush for the dollar often crowds out all else and come to a Laymen's Missionary Congress, is like finding an oasis, after days of travel over the many wastes of a desert.

This is my sixth great Laymen's Movement meeting, and if possible, the best one I have attended. The facts about a dying world stir the soul and fill the heart with pity, but the great progress the Gospel is making and the testimony of those who have been saved and have become saviors bring lasting joy and satisfaction. To know that each man can have a part in sending the message to the waiting millions puts iron into one's blood and makes life worth living.

A Climax and a Beginning

F. M. BERKEMEYER, Allentown, Pa.

In the ten years that the Laymen's Missionary Movement has been in existence it has advanced step by step and made its influence felt, not only in the United States, but around the world. Through conventions, conferences and valuable practical suggestions and plans for churches, it has influenced the lives of thousands of pastors and laymen and brought them to see that the program of Jesus Christ covers the world. The extent of its influence can never be estimated; God only knows how great it is.

The Congress at Washington was a fitting climax to these years of work. Its atmosphere was permeated with the spirit of God, its fellowship in prayer was an experience which few of us were ever privileged to enjoy before. The words that were spoken, the prayers that were offered, the songs that were sung, brought us into closer fellowship with Jesus Christ, and the experiences of those days sank deep into our hearts and made a lasting impression upon our lives.

May we not rest until the vision we see is taken to our respective churches, homes and workshops. May our devotion to the missionary cause be such that no sacrifice shall be counted too great for us to make for the Master, whether of service or of money that we may give to hasten the evangelization of the world in our day, and

may we not rest until the last man in the United States may know his responsibility to Almighty God so that Jesus Christ may be made known to the world.

How Men Should Respond to the Message of the Congress

JOHN P. WALLACE, Des Moines, Iowa.

The dominant note of the Congress from the opening session was consecration and service. Chairman Speers sounded it in his opening address; John R. Mott gave a vision of the opportunity and obligation in European prison camps; Sherwood Eddy, of the great results secured in China and India; Robert E. Speer, of our responsibility in South America and the necessity for quick action. In every address the call was sounded. If this closing campaign of the year in this great cause of missions does not open up new provinces in China, put many men at work preaching the Gospel in the prison camps of Europe, where the need is great; if it does not mean a new interest in missions everywhere, it will be more or less of a failure.

What am I going to do about it? This is the question that every delegate should ask himself. He may not be able to give liberally, but he can interest others. You know men who have money. You know men to whom it would be a real blessing to learn to give. Take a few of your friends, enlist them with you; call on those who should be giving; secure their money and their interest. Do not let the opportunity pass. Let the inspiration of the convention crystallize into action. "Be ye doers of the Word, and not hearers only, deceiving your own selves." Make interest in the extension of the Kingdom of God a real thing in your life and in the life of your friends. Map out a definite program for yourself and follow it. This is the message in brief as I see it.

Do It Now!

J. L. CLARK, Ashland, Ohio

I feel that the Laymen's Missionary Congress at Washington was the high-water mark of all the conventions I have ever attended, and I have a suspicion that every other delegate could say the same thing and feel that he was keeping well within the truth.

It was composed of nearly fourteen hundred men, selected from almost every State in the Union, largely from among business men who do things. It was addressed by some of the world's greatest and most consecrated men, who were not talking from hearsay, but who had actually lived among the people they represented—who knew from experience their conditions and needs.

It was charged at the Congress that we Americans are spiritually overfed and under-exercised. Now, men, let us who have been, as it were, on the mount of transfiguration, join the Lord's gymnasium. Your responsibility and my responsibility, because of what was shown us at this Congress, is greater than the responsibility of anyone else. Our opportunities being greater, our obligations are, therefore, greater in proportion.

We must do bigger things than ever before, and must start right now and pledge ourselves to something that is worthy of our might and means while the enthusiasm is at high tide and then go the limit. In the working out of our plans and the meeting of our pledges we will grow to be bigger and better men and the world will be better because of our having lived in it.

The Congress: An Interpretation

E. M. BOWMAN, Chicago, Ill.

The National Congress of the Laymen's Missionary Movement, which has just closed its sessions in the city of Washington, D. C., will, in my opinion, mark a new era in the Christian life of many of its members.

When we remember that those in attendance came from widely separated communities, and were adherents of many different communions, if I am correct in my belief, the influence of this gathering will be very far-reaching. We may well ask what contributed to this result.

It was the program wisely conceived and efficiently administered, full of information, best calculated to convey to each of us in attendance his own individual responsibility for the fulfilment of God's purposes for mankind, a program which always recognized and insisted upon the supreme place of prayer in all our undertakings, and

which laid especial emphasis upon the necessity for right standards of stewardship of service, time and money.

I am returning to my home with a greater awareness of purpose and a clearer vision regarding my responsibility for the great on-bringing of God's Kingdom. More than I ever have in the past, I now recognize that it is only through the instrumentality of myself and others like me that the ideals and purposes of the Christian life can be brought to the men and women of this world.

This is the lesson which the Washington Congress had for me, and I am daily asking that its influence will ever be present in my life and purposes.

REGISTRATIONS AT THE NATIONAL CONGRESS BY STATES.

Alabama	19
Arkansas	3
California	13
Colorado	2
Connecticut	9
District of Columbia	192
Georgia	13
Florida	1
Illinois	39
Indiana	23
Iowa	11
Kansas	6
Kentucky	14
Louisiana	5
Maine	4
Maryland	55
Massachusetts	64
Michigan	20
Minnesota	11
Mississippi	3
Missouri	18
Nebraska	4
New Hampshire	5
New Jersey	31
New Mexico	1
New York	201
North Carolina	37
North Dakota	3
Ohio	70
Oklahoma	1
Oregon	1
Pennsylvania	197
Rhode Island	3
South Carolina	27
South Dakota	1
Tennessee	14
Texas	5
Utah	1
Vermont	4
Virginia	123
Washington	3
West Virginia	28
Wyoming	1
Wisconsin	6
Canada	5
States not given	28
Total	1,325

LEADERS AMONG FOREIGN STUDENTS WHO SPOKE AT THE NATIONAL MISSIONARY CONGRESS

Future Activities of the Movement

Report of Committee on Decennial Report Submitted to the National Congress by W. B. Millar, General Secretary

I—Introduction

Your committee on the report of the general secretary of the Laymen's Missionary Movement submits the following:

With profound thanksgiving to God we come to this tenth year in the history of the Laymen's Missionary Movement. The history of these years as reviewed by the secretary in his report brings to our thought the great progress made, through the blessing of God, and reminds us that this should be a time to realize the meaning of the past as well as of looking forward to the future.

We are reminded, too, that this has been from the beginning and continues to-day to be essentially a laymen's voluntary movement in which laymen are the leaders upon whom responsibility rests. As such laymen we re-emphasize the primary purpose of the Movement, as stated at the beginning and as recognized continuously to the present time.

II—The Committee

This Congress desires to express its deep appreciation of the work of the Executive Committee, secretaries and field secretaries during the last ten years. Their efforts have resulted so largely in enriching the spiritual life of us all and in opening to us greater visions of service that this expression is drawn from the heart life of each of our members.

We suggest that the General Committee be made representative of all parts of the country and that laymen be chosen who can give time and service. We recommend that the meetings of the General Committee be held, as far as possible, at points easily accessible to the members.

We recommend to the Executive Committee the extension of the divisional organization, with such adaptations as the committee may find necessary from time to time.

III—Methods

The every-member canvass has proved to be an essential method of work whereby all the members of the church are interested in all the work of the church. So great blessings have come to the churches through the interest thus aroused that we urge that the plan of every-member visitation be wisely enlarged and emphasized as the committee may find practicable.

We urge that the increased emphasis of the Movement be placed upon right standards of stewardship—that every man shall devote a due proportion of life, time and money to the Lord's service.

We believe that, as never before, Christian men should prayerfully determine their course of life and discover what is due to God and their fellows in the business of bringing in his Kingdom. Only by such means can the great problem of the Kingdom be solved. Therefore, we suggest to the Executive Committee the advisability of conducting an educational, inspirational campaign for the propagation of these true standards that shall reach every communion and every part of the land.

We urge that the educational agencies of the church be more largely employed in propagating the truth regarding this standard of life, that more frequent sermons be preached upon the theme, and that more care be taken that the growing youth of our churches be properly instructed upon it, in young people's societies, Sunday-schools, junior congregations, and in the various periodicals of the church placed in their hands for reading. To this end we recommend that the Executive Committee make such arrangements as are practicable with the editors of Sunday-school and other young people's journals so that this feature which is so important to the future of our church life may receive proper care and endorsement.

The appeal of the Movement is so largely to the young manhood of our churches that we urge that every effort be made to enlist the younger men in the active work both of the denominational and interdenominational missionary enterprises.

We strongly urge the extension of the work of the Laymen's Missionary Movement into rural communities, and suggest that the denominational rural committees give prominence to this part of the church life and work. We offer to them the assistance of our organization in every possible way.

The call of the colored laymen of the country we regard as important, and hope that at an early day, in the most practical manner, the Movement may be extended among them. To this end we suggest the holding of conventions for colored men wherever possible.

IV—Conventions

We suggest that as conventions are held from time to time, special effort be made to enlarge their influence, so as to reach the entire community by such methods as may be found best adapted to the circumstances.

Recognizing the minister's place of leadership in all church work, we recommend the holding of ministers' conventions, as suggested in the secretary's report.

In this decennial year, anniversary gatherings, interdenominational in character, should be held in as many cities as possible, the aim being to emphasize the growth of the laymen's work in the church and to present ideals and methods for the coming years.

We urge the continuance of the conventions of the Movement, particularly in cities which could not be reached during the past year.

V—Missionary Education

Recognizing the influence of the daily press and of general periodicals in popular education, we recommend to the Executive Committee the importance of maintaining as a part of its educational work a department for furnishing for the press reliable missionary information of such character as to be of special interest to men.

As an essential part of the educational propaganda we commend MEN AND MISSIONS, and urge the enriching of the magazine and the enlargement of its circulation by every proper method. We particularly suggest, wherever possible, the co-operation of MEN AND MISSIONS and denominational publications, so that both may go into the homes of Christian laymen everywhere. We urge upon laymen the wider reading of standard missionary literature, particularly books of their own communions and of the interdenominational enterprise.

VI—Denominational Co-operation

In order that the purposes of this Movement may be carried out to the fullest extent the work should be unified, as far as possible, the denominational and interdenominational forces working together in closest co-operation. To this end we recommend to the laymen that they form denominational committees of the Movement in each communion where they are not now in existence, which committees should be the natural channel of approach to the denominations on the part of the general Movement. Where secretaries are employed by these committees, it would seem wise that their work be outlined in closest harmony with the plans of the general Movement, in order that overlapping and duplication may be avoided.

We recommend the suggestion of the general Movement that it should, in the strongest way possible, co-operate with each communion in holding such denominational conventions as may be deemed necessary to meet specific needs.

VII—Finance

From the beginning of the Movement it has been the policy to seek support from interested laymen who have given without any curtailment of their gifts to their mission boards. Their generosity has made possible the work that has been done.

The execution of the ever-enlarging plans of the Movement requires an adequate budget for its support. As laymen we believe that money spent in education and in broad propaganda is wisely invested. We therefore suggest that provision be made commensurate with the opportunity, and this Congress appeals to the laymen of means throughout the entire church to provide promptly and abundantly the funds needed for the work. So great has been the return in money to all our churches and

so rich has been the blessing in new life and spirit to all our men that a strong and abundant support is due to our expression of confidence. The campaign for such support should, we believe, begin at once, and the opportunity to participate should be presented to men in all parts of the country upon the same conditions as have always existed.

VIII—War Relief

Our hearts have been stirred by the knowledge of the suffering among the warring nations of the world. We believe that American Christian laymen have not fully realized their responsibility for relief, but that when they comprehend the magnitude of the need they will willingly assume their part in its alleviation and enter into the fellowship of the sufferings of their brethren.

While urging upon all Christian men the great importance of large assistance, especially in those countries usually regarded as missionary, we leave it to the Executive Committee to determine what part, if any, this Movement should have in the campaign for relief.

IX—Canada

Realizing in some measure the devotion and loyalty of our Canadian brethren, and appreciating how fully their work has been interfered with by the war, we urge that the General Committee and men interested in the Movement everywhere co-operate in every possible way with the Canadian Council and with the Christian workers of Canada in such plans as they may deem wise for the extension of the work in that country.

X—World Visitation

The laymen of the American churches, appreciating deeply the benefits under God which have come into their personal and church life through association with the Laymen's Missionary Movement, earnestly invite the Christian men of all other nations to unite with them in a strong interdenominational and international movement in which they will all enlist for world service on behalf of Jesus Christ and his Kingdom.

We urge that, at the earliest practicable moment, commissions of laymen visit these countries to secure the co-operation of Christian men of all lands in the evangelization of the world.

XI—Evangelism and Prayer

On such great occasions as this, naturally emphasis is placed upon organization and movements. Even here, however, we realize that only by personal evangelism, each seeking to reach his neighbor, can our purposes and God's greater purposes be accomplished. We urge every man therefore to take it upon his own heart to find his part in the active personal evangel so essential to enlisting men in service and to winning the men of the world to Christ.

The success of the Movement from the day of its inception has been so closely and so clearly related to the prayer life of its members that we emphasize the absolute and urgent dependence upon this agency for all its future activities. We call upon our members to make daily intercession for the Movement and we urge that no action be taken in any sphere of the activities without making prayer the prominent feature. Only as we so live can God use this Movement fully to work out his purposes for the salvation of the world.

E. L. Shuey, Dayton, O.,
Chairman.
E. M. Bowman, Chicago, Ill.,
Secretary.

James D. Husted, Denver, Colo.
Harry R. King, Seattle, Wash.
Andrew McLeish, Chicago, Ill.
E. C. Harley, Dayton, Ohio.
George W. Watts, Durham, N. C.
W. F. Whalen, Buffalo, N. Y.
Edgar A. Emens, Syracuse, N. Y.
J. Mumford Keese, Syracuse, N. Y.
F. E. Fisher, Detroit, Mich.
C. C. Cartwright, Portland, Indiana.
H. C. Theobold, Faribault, Minnesota.
Chas. S. Bates, Exeter, N. H.
John P. Wallace, Des Moines, Iowa.
J. M. Skinner, Atlanta, Georgia.
John P. Pettyjohn, Lynchburg, Va.
Wm. S. Royster, Norfolk, Va.
James M. Montgomery, New York, N. Y.

Interesting Side Lights on the Congress

President Wilson received nearly one thousand delegates to the Congress and their friends on Thursday afternoon in the East Room of the White House. The officers of the Laymen's Missionary Movement were grouped nearby while the President shook hands with the members of the missionary Congress.

The profound impression made by the Congress was evident in many ways. One of the most encouraging was the fact that one of the delegates promised to be one of ten men to give $2,500 each toward the budget of the Laymen's Missionary Movement. Five others making a similar pledge have now been found. It is hoped that other friends of the Laymen's Missionary Movement will respond to this challenge.

The committee which considered the general secretary's report did a very strong piece of work. Several long meetings were held in considering the program of work of the Laymen's Missionary Movement. The report was received with much enthusiasm and approved unanimously by the Congress.

The work done by S. R. Vinton at the opening of each session was of a very high order. The moving pictures presented in an inspiringly vivid way the conditions on the mission field and great opportunities and achievements. Among the pictures shown was one of the delegates coming from the Bible Institute Auditorium at the Los Angeles Convention.

In many ways the most inspiring feature of the Congress was the music. Mr. Naftzger's solos and the many numbers rendered by the International Association Quartette contributed immeasurably to the value and spiritual power of the Congress. Mr. J. M. Stick with his cornet was of real assistance. Mr. LaFontaine presided at the piano with marked ability.

The General Committee and invited guests to the number of nearly two hundred lunched together at the Raleigh Hotel on Friday afternoon. A business meeting was held at Memorial Continental Hall on Saturday. It was the largest number of members of the General Committee that have been gathered together at any one meeting since the Movement was organized.

One of the most helpful features of the Congress was the Daily Bulletin which was distributed to the delegates on Wesnesday, Thursday, Friday and Saturday evenings, and a final copy sent by mail on Monday morning. The bulletin contained devotional thoughts for each day, the program and summary of the sessions and important announcements.

Several distinguished men who were not on the program were introduced to the Congress, Mr. Franklin A. Gaylord, of Petrograd; General W. C. Gorgas, of Panama, and E. W. Fritchley, of Bombay, India. All of these men made short but inspiring speeches to the delegates of the Congress.

The fourteen ushers who rendered such splendid service at the Congress were all student volunteers. Ten of them expect to sail to various fields this year. Mr. Fisher called them to the platform at one of the sessions during the singing of "O Zion Haste," and after prayer the Quartette sang "Speed Away." This incident made a profound impression upon the Congress.

A convention for the men of the colored churches of Washington was held on the afternoons and evenings the Congress was in session. These meetings were prepared for by Mr. Adolphus Lewis, who has organized successful meetings for colored men in connection with the conventions in the national campaign at Houston, Ft.

Worth, Birmingham, Nashville, Memphis, Little Rock, New Orleans, Montgomery, Durham and Mobile. Several other cities have asked that conventions be organized for the colored churches as soon as possible.

The Executive Committee of the Laymen's Missionary Movement has approved the plan of organizing the Movement among the men of the colored churches and will enter actively upon this feature of the work as soon as possible.

Resolution Passed by the Lutheran Denominational Rally

Washington, D. C., April 29, 1916

"Resolved, That the chairman of this meeting be instructed to request all the boards of all the branches of our church to direct their secretaries to join with other churches in every effort made by the Lay-Men's Missionary Committee for the advancement of the work of the Master."

Men and World Service

A Volume of Extraordinary Interest

A verbatim report was taken of the speeches and proceedings of the Congress. This will be published in a volume of four hundred pages, which will be ready about June 15th. Subscriptions for the report, which will be entitled "Men and World Service," will be mailed postpaid upon receipt of $1.00. Address Laymen's Missionary Movement, 1 Madison Avenue, New York.

The Call From Armenia

A Pressing Need and a Golden Opportunity

As the National Missionary Congress in Washington adjourns, and the continent-wide series of conventions close, a new call to service comes from the war-stricken nations of Europe and Asia.

The Laymen's Missionary Movement never makes appeals for specific causes. It is concerned with the deep principles of stewardship, leaving the collection of funds to the mission boards and other church agencies.

The Movement has, however, during the past year enlisted and trained a corps of convention secretaries and specialists whose work in the conventions closes just as the call for Armenian relief presses hardest.

The American Committee for Armenian and Syrian Relief has, therefore, extended a call to several of the convention executive secretaries of the past year to give special assistance to the committee in meeting the immediate urgent need of suffering humanity in the mission lands of Western Asia.

The following facts, taken from the published statement of the American Committee for Armenian and Syrian Relief will emphasize the seriousness of the situation:

There is no record in human history that for inhuman brutality can equal the terrible, the tragic story of Armenian persecution at the hands of the Turks. Men tortured until death relieves them, women and girls outraged and brutally killed, little children dying from hunger, from persecution and exposure; these are the facts that go to make the story.

Never since the world began has there

ARMENIAN CHILDREN SAVED FROM DEATH

been such a reign of torture and of butchery as that to which the Ottoman hordes have subjected this helpless and unoffending nation. It is a scheme planned by high and skilled ability and carried out by low brutality. Nor has the scheme failed of its intention; where a year ago there were 2,000,000 Armenians in Turkey, at least 1,000,000 have been slain, driven from the country, forced into Islam, have perished on the way to exile or been deported.

Men in the army were the first to be brutally put to death. These and civilians, after being subjected to horrible tortures, were shot. Even priests were made victims of brutal murder.

Women, children, the sick and aged were forced at a moment's notice to start on foot on a journey to exile. Mothers torn from their children were compelled to leave the little ones behind. Women giving birth to children on the road were forbidden to delay, but under the whiplash were made to continue their march until they dropped from exhaustion to die. A United States Consul reported that he saw helpless people brained with clubs, while children were killed by beating their brains out against the rocks. Other children were thrown into rivers and those who could swim were shot down as they struggled in the water.

Crimes that have been and are being practiced upon Armenian women are too cruel and horrible for words. The mutilated corpses of hundreds bear testimony to this inhuman reign.

These helpless sufferers, men, women and children, are scattered in all directions; they are hungry, naked and homeless. There never was greater need of relief—immediate relief. It is a matter of record that 10,000 Armenians in Persia lived for one month on $10,000. Think of it—a human being living for one month on one dollar!

America is the one nation to which they may appeal in their distress. They are appealing for food to save them from starvation, clothing to cover their nakedness and shelter to protect them from the ills of exposure.

They ask only for the barest necessities. Won't you help them?

Americans cannot fail to be deeply impressed by the words of Ambassador Henry Morgenthau, who upon his recent return home from Constantinople said that it would take $5,000,000 to save and rehabilitate the Armenian people. Some idea of the enormity of this people's suffering and need may be had from this fact.

Terrible as conditions have been and are, it is appalling to contemplate what they might have been but for the relief work done by Americans. The American Committee for Armenian and Syrian Relief has, it may be safely said, saved the lives of

fully 150,000 Armenians. This committee up to March 30 had collected approximately $500,000 for these sufferers.

Terrible as the needs have been, they are to-day just as great and just as terrible. Messages received from American consuls, from American missionaries and from direct respresentatives of this committee, emphasize the existing need for food, bedding, clothing and all sorts of medical supplies. A recent communication received by the committee from the Department of State in Washington was in effect that positive assurance had been given that no more Armenians would be deported; also that there would be no official interference with the American distribution of supplies. This means that supplies purchased will be sure to reach those for whom intended.

One hundred cents of every dollar contributed for the relief of the Armenians will be devoted in full to this purpose; all administration expenses are borne by members of the Committee. The actual work of relief is done by American consuls and American missionaries, a guarantee that the proper supplies will be placed where they are most needed.

One of Thousands

Send all contributions to Charles R. Crane, Treasurer, 70 Fifth Ave., New York City.

The Coming World Triumph

Summary of an Address by J. Campbell White

The first work and the chief work of the whole church is to give the Gospel to the whole world. "The world is redeemed, but it does not know it." And it never will know until the church publishes the good news everywhere through living witnesses. Christ will never change his plan. He will wait until his followers fulfil his expectations.

The one great event toward which all history is unfolding and upon which all the universe is waiting is the world-wide propagation of the Christian Gospel. The Steel Trust and the Standard Oil Company and all other aggregations of capital and all human governments are but as children's toys compared with the infinite significance of the eternal Kingdom which Jesus Christ is founding in the hearts of his disciples.

Resources Sufficient for the Task

The Church of our day is well able to carry out literally the marching orders of her Lord and preach the Gospel to every creature. The world is open, accessible and responsive. The church has workers and funds in superabundance for the accomplishment of the task. The promise of Christ's presence with his ambassadors is

absolute. There is no power that could withstand an obedient church in its speedy occupation and evangelization of the world. We are living now at the cross-roads of human history.

President Wilson truly says that the mission of the nation is the service of the race. Selfishness and self-centeredness in a nation, no less than in an individual, will lead inevitably to decline and ruin. The only chance that any nation has of perpetuity is that it fulfill its destiny as a constructive factor in world progress.

Rising Churches in Non-Christian Lands

A native Christian church has been established in every great section of the world, with an aggregate membership of about three millions of souls and four millions more of adherents. These Christians are organized into about 16,000 congregations, and contribute more than $5,000,000 annually for the support of the church and the spread of the Kingdom. There are already over 6,000 ordained native ministers, or nearly as many as the total force of ordained missionaries supplied by the whole of Protestant Christendom. It requires a higher standard to get into many of these native Christian churches than into any church in America. In Korea, for example, it is expected that new converts will show their faith by their works in bringing at least one other person to Christ before they are themselves received as full members. No wonder that in that field there has been an average of one convert for every hour of the day and night since the first missionary landed on Korean soil.

A New Attitude Toward Christianity

But the greatest achievements of missions are not in the number of converts, but in the changed attitude of whole non-Christian nations toward Christ. It is easier now to add millions of converts than it was to secure hundreds at the beginning of the modern missionary era. Through the influence of missions, modern educational systems are now beginning to be provided for whole nations that have been illiterate for centuries. The place and possibilities of womanhood are being dediscovered all over the non-Christian world through missionary influence. Already there is being raised up the vanguard of that coming army of native doctors and nurses in all lands that will one day lift the burden of unnecessary suffering from one-half of the human race.

Christ Sufficient to Meet the Needs of the Nations

If missions had done nothing else they would have been justified many-fold by the demonstration that they have provided on a world-scale the absolute sufficiency of Christ to meet all human needs. He has taken hold of humanity at its lowest and at its worst in every section of the world and has transformed it by his matchless power. Many of the outcasts in India have been so lifted up and transformed by Christ that even the Brahmans now sit at their feet and hear the words of heavenly wisdom from their lips.

The One Thing Lacking

The only thing that is now necessary to the world-wide planting of the Christian Church and the universal preaching of the Gospel in our day is sacrificial obedience on the part of the followers of Christ. In comparison with the infinite importance and eternal results of this divinely appointed task nothing else greatly matters.

The Bible in the World's Life

S. H. Kirkbride, Northwestern Agency Secretary American Bible Society

The Bible is the ubiquitous missionary. It may be in many places at the same time. The living voice may proclaim the message at the most in two or three tongues. The Bible has been translated into 600 languages and tongues.

The number of missionaries is so limited that great centers have the majority of

them. The Bible ministers in the bush, as well as in the city. The Bible is penetrative. Walls and seas and barriers may shut out the missionary, but the Bible knows no hermit nation. No barrier or power has succeeded in shutting out the Book.

A noted missionary once declared that he would rather send the Bible to a heathen people without a missionary than a missionary without the Bible.

The problem of evangelization in the United States is a many-sided one. Large numbers of immigrants who in the home land were members of the Roman Catholic Church, have renounced Catholicism. A few Protestants may become atheists, but the majority remain neutral on the subject of religion. These are not reached by the spoken message, since they never go to church. They may be reached by putting into their hands the Scriptures in their own tongue. It is possible also to follow up the message, spoken to those in penal and reformatory institutions, and in mission halls, by giving to them Testaments and Gospels.

One of the great needs of the Church to-day is greater faith in the power of the written Word, and greater zeal in sowing broadcast and beside all waters this Divine Book which is able to make men wise unto salvation. In this centennial year of the American Bible Society let all help.

Alaska, Our Northwestern Empire

S. Hall Young

Courtesy Presbyterian Board

BOYS IN SHELDON JACKSON SCHOOL, SITKA

The purchase of Alaska by Secretary Seward in 1867 for $7,200,000 had scarcely a friend in the United States. Alaska was called in derision, "Seward's Folly," "Uncle Sam's Ice-box," and other such names. It was considered a land of ice and snow, without any possible money value except the fur seals of the Pribylof Islands and other furs from the interior and perhaps a few fisheries along the coast.

When I first went to Alaska in 1878 there were not 200 white people in the territory, and not a gold, or copper, or coal mine discovered; only one salmon cannery, and one or two small sawmills. The 35,000 natives were practically all in a savage state, and the few whites mostly "squaw men," living like the Indians and with them.

Pioneering

The only Christian missions in Alaska up to 1877 were those of the Russian-Greek Catholic church, scattered at wide intervals along the shore of the Pacific Ocean and Bering Sea. During the ten years that had passed since the Russian occupancy had ceased, these missions had largely fallen

SCHOOL FOUNDED BY SHELDON JACKSON, SITKA.

Courtesy Episcopal Board

INDIAN FISHING VILLAGE, ALASKA

into decay and disuse. Practically nothing was done to uplift the natives. The first Protestant mission was started at Fort Wrangell in the summer of 1877 by Mrs. A. R. McFarland, a Presbyterian woman, who was accompanied to her field by Dr. Sheldon Jackson. She bravely undertook the protection of the native girls, the establishment of schools, church services, etc., becoming in the largest sense a mother to these savage children of the forest.

In 1878 Rev. John G. Brady (afterwards Governor of the territory), and Miss Fannie E. Kellogg (afterwards Mrs. Young), were sent by the Presbyterian Board of Home Missions to Sitka, and I was sent to Fort Wrangell. In 1879 it was my privilege to build and organize the first American Protestant church in Alaska at Fort Wrangell, with a mixed membership of whites and natives. For ten years I was explorer and founder of missions for that board among the fourteen tribes of Thlingets and Hydas inhabiting southeastern Alaska, traveling that time by native canoe over 15,000 miles. As a result of these trips, missions were established in all the tribes and principal villages of southeastern Alaska.

Training schools for the native youth, where the boys were taught in useful trades, the girls in housekeeping, and all the principles of an English education and the religion of Christ were established in Wrangell, Sitka, Howcan, Juneau and Haines. Eventually these training schools were all merged into one, the Sheldon Jackson Institute at Sitka, which is still doing a splendid work in the higher training of the native youth.

Days of Expansion

Other churches took up work in different parts of the territory, schools and missions being established by the Methodists in southwestern and northwestern Alaska, the Baptists at Kadiak, the Episcopalians throughout the great Yukon Valley, the Swedish Evangelical, Norwegian-Lutheran and Friends at various points along the coasts of Bering Sea and the Arctic Ocean, and by the Presbyterians again at Point Barrow the northernmost point of the continent, and St. Lawrence Island, the westernmost mission, and later at the head of Cook's Inlet.

The progress of all these missions has been very encouraging, and it is doubtful whether the same amount of money, time and labor expended has brought a larger return in Christian civilization in any other part of the world than in the territory of Alaska. The natives of Alaska are a transformed people, living after the white man's fashion, and in nearly all the tribes of Alaska the younger generation speak, read and write English, are members of the various churches, and many of them, both men

Courtesy Episcopal Board of Missions

THE THERMOS BOTTLE IN THE NORTH
HOT TEA WITH THE THERMOMETER 60° BELOW ZERO

Courtesy Presbyterian Board

A SUMMER SCENE ON THE YUKON

and women, are voters with the same civil rights as the whites.

A Vast Eldorado

But Alaska has become in later years pre-eminently a white man's land. In 1881 gold was discovered at what is now Juneau, and soon large quartz mills were erected. Until now that region has been one of the greatest gold-mining centers of the world, producing annually some $18,000,000 of the precious metal. In 1897 occurred the great stampede into the Klondyke region in the Yukon Valley, near the borders of Alaska. Nearly 50,000 people, most of them from the United States, found their way in this new Eldorado in 1897-8; $20,000,000 in gold was gotten from the ground the first year. The majority of this army of gold seekers soon turned back defeated, but the rest spread all over the north, especially in Alaska, hunting for gold. In 1899-1900 the great Nome stampede, almost as large and wild as that into the Klondyke, occurred, and 1903-4 a scarcely lesser stampede into the Tanana region of the interior. In addition to these excitements, hundreds of other gold camps were established in the interior and along both the southern and western coasts.

Presently these great interior valleys were found to possess fine climates and good soil, and it gradually dawned upon the consciousness of the people of the United States that the Empire of the North could furnish profitable farms for millions of settlers. The gold seekers also found great deposits of copper, tin, silver, antimony, and especially of coal, oil and marble. The interior and the southern coast were heavily forested with valuable timber, inviting the lumberman and paper-maker, and the thousands of streams in southern and western Alaska teemed with salmon and trout, while codfish, halibut, herring, mackerel and many other sea-fish abounded. These vast resources of Alaska as they unfolded one by one to the knowledge of the world attracted capital and labor.

The ignorance and scepticism of Congress, the greed of selfish syndicates and of still more selfish politicians, and other causes, have combined to make the progress of Alaska comparatively slow. However, the territory has already produced about $600,000,000 in different kinds of treasures, $260,000,000 of this being gold, over $200,000,000 canned salmon, and the copper product is rapidly overtaking in value the two great assets mentioned. The coal fields of Alaska are the largest and richest of the North American continent. Congress has appropriated $35,000,000 for a railroad which will lead to the development of these coal fields, copper fields, and especially the great agricultural valleys of Alaska.

Capturing the Future

The Presbyterian and Episcopal churches were the pioneers in Christian work among this teeming white population, as well as among the natives. A few superintendents of the leading denominations represented in Alaska have tried to keep in the van of progress and to organize missions at gold camps, fishing towns and copper centers wherever the population promised permanency. The present white population of Alaska is estimated at about 60,000, some 15,000 of these having come to the territory during the year 1915. Just now, along the line of the government railroad and in Susitna, Tanana, and Kuskokwim Valleys, many settlers are taking up homesteads, and the missionaries are planning to erect churches wherever these men are found.

This new work among this typical American population is one of the most interesting and inspiring Christian enterprises of the whole world. According to the activity of the Christian church in this great northern territory within the next few years will be the godliness or godlessness of its future.

The Indians Are Coming. Look Out! Look Out!

One of the most interesting delegations at the Billings, Montana, convention were four Indians, members of Christian churches, who attended every session and took a deep interest in the proceedings. The photograph of these men, taken with

Deer-nose Frank Shane Fred B. Fisher Eugene Long-ear Charlie Clawson

Fred B. Fisher, associate general secretary of the Laymen's Missionary Movement, who was the team leader at the Billings convention, is reproduced in this number of MEN AND MISSIONS.

This group of four Indians about a year ago started a Young Men's Christian Association for the Crow tribe. A convention for the young men of the Crow nation was organized and conducted. Their committee is called the Crow Reservation Committee of the Young Men's Christian Association of Reno, Mont.

Deer-nose, the man at the left of the picture, had studied and thought about Christianity for eight or nine years before he became a Christian.

Through an interpreter at the Billings convention he gave this personal testimony: "I am a boy that never believed in anything religious until I came to believe in Christ. I could not read, but the Bible verses were repeated to me. Since then I have had no difficulty in believing in Christ and my love for Him grows stronger and stronger."

It was interesting to hear this middle-aged man, with seams in his face, call himself a "boy." It is the Indian way.

Frank Shane is a member of the Crow nation and a district farmer in charge of the Indian district. He is a member of the Congregational Church and is an active Christian worker.

Charles Clawson was converted at the Young Men's Christian Association in Carlisle, Pa., in 1891, while he was a student in that city. He has translated part of the Bible into his own language. Mr. Clawson is a volunteer worker for the missionaries in the Crow nation. He has attended the Northfield Summer School and various conventions of the Young Men's Christian Association.

Eugene Long-ear, like Frank Shane, is a member of the Congregational Church.

The men were faithful in their attendance upon the convention, entering into the singing heartily. It was a fascinating study to watch the stolid face of Deer-nose break slowly into a smile when the crowd laughed. He did not follow the English, but was a human thermometer, registering accurately the temperature of the crowd. All hail to these swarthy sons of the soil!

A group of Onondaga Indians who attended the Syracuse Convention and were photographed with Harry B. Fisher, Convention Secretary, and their pastor is the man in the middle of the front row. Bruce, a Crow Indian, who was at one time a pitcher on the Toronto Baseball Club. A quartette from among their number greatly delighted the convention with their singing.

A Program For a Winning Church

How Provident Church Blocked Out Its Prayer

Hubert C. Herring

(*Part II.—Continued from April Number*)

Religious Education

The Committee on Religious Education surprised the council by submitting its report not only in written form, but in a series of charts. It pointed out in its opening paragraph how wide a range of interests had been committed to its care and how, in spite of the pains which had been taken, some of its recommendations might seem to invade the province of other committees, but that it was ready for any adjustments needed. It then explained by the use of its charts the various lines of effort which it contemplated for the coming year. Detailed description of these would take too much space. One dealt with the use of the printed page outlining a plan for securing subscriptions to the denominational periodicals and the missionary magazines (including the plans of the Woman's Society as to the publications of the Women's Boards), the use of leaflets, etc. Another set forth a new plan for grading the Sunday-school and installing a different series of lesson helps. Another dealt with the question of life work involving such problems as the church's care of the young people away at school and the sort of effort it might put forth to guide them in choosing life service. Still another projected a scheme of study classes, some with missions as the theme, some with social topics, some denominational history and current

plans. A final recommendation was as to special organizations for boys and girls of different ages, the pastor's training class, etc.

In addition to these features, the written report of the committee made a variety of suggestions as to the use of the stereopticon, maps, charts, etc., throughout the year.

Discussion on this report was prolonged until it became evident that another session of the council must be held and a recess was taken for a week. The committees which had not reported improved the opportunity to revise their plans in the light of the developments of the first session. At the adjourned meeting, after the opening prayer service, the roll was called and several members of the council who had been more or less unavoidably absent from the first meeting were found to be present. The rest listened with reasonable patience to remarks from them at different points which would not have been made if they had shared in the earlier deliberations.

The Missionary Report

The report of the Committee on Education was accepted with trifling changes, and then the report of the Committee on Missions was called for. It set before the council the four things to be sought, viz., prayer, personal activity, life service and gifts. As in the case of the former committee, a chart was devoted to each of these. Under the heading, "Prayer," there were such items as the use of a prayer calendar in the woman's organization and in the home, and a special form of prayer (inserted at request of the pastor) to be used once a month throughout the year in public worship. Under "Personal Activity" were listed the things which the committee proposed to try to get people to do through all the various organizations of the church in promoting missionary interest, gathering friends, etc. A separate item dealt with the mission Sunday-school under the care of the church.

It was pointed out in the report that many of these activities were closely related to the responsibility of the Committee on Religious Education, and that careful co-operation had been aranged for. Under "Life Service" the report consisted primarily of an emphatic word on the importance of accepting the response of the church for furnishing ministers and missionary recruits and the suggestion that through the Committee on Religious Education at a suitable time of the year a personal letter be sent to all parents on the subject. Under "Gifts" there was an outline of the plans of the women's organization, the young people's society and the Sunday-school for gathering funds and a recommendation that the every-member canvass and the duplex envelope plan be continued. In connection with this a benevolence budget was submitted. One feature related to the support of a specific missionary in the foreign field and another at home. A final paragraph raised the question whether anything could be done to stimulate annuity gifts and bequests.

This report went through without much comment until the money question was reached. Objection was made by several to the total amount of the budget, which was somewhat in excess of the past year. They pointed out that it was larger than the sum named for them by the State Apportionment Committee. They thought this a superfluity of virtue. The Missionary Committee stood pat, calling attention to the fact that the total was only ten cents per member per week, and their budget went through. Others were urgent that all the giving of the church be done under the unified plan, the women, the young people and everybody being included in the every-member canvass, each organization being credited with the gifts of its members. The committee had already threshed this out, and while admitting the logic of the idea expressed its confidence that it would result in loss of interest and gifts. It carried its point. Very general objection to the annuity and legacy matter was made and the paragraph was stricken out. Beyond any doubt the question will be raised again.

Social Service

After acceptance of the missionary report the Committee on Social Service was given the floor. Its recommendations were under four main heads. The first dealt with education on the question of social relationships. This was referred to the Committee on Religious Education for its action, the Social Service Committee signifying its willingness to co-operate as might be desired. The second outlined a

program of charitable effort for the year, including care of the church's own poor, sending flowers to and visiting the sick and the aged, holding services in hospitals and prisons and co-operating with the associated charities of the city. The committee also asked permission to appeal to the congregation for not more than two emergency contributions during the year for relief of suffering in this or other lands. The third proposed certain efforts in the interest of reform, dealing with the drink evil, the low-class theaters, etc. These were spoken of as matters to be approached mainly through the Federation of Churches. The fourth and last head struck the council as being rather unique. It dealt at length with the proposition that a church which sets out to secure helpful and fraternal relations among men in the community and the nation ought to be extremely solicitous to bring about such relations between members of its own parish. With this in view it ventured suggestions as to the personal interest which employers among its number should take in those employed and the reciprocal interest which those employed should take in the employer. It submitted a plan for securing a more cordial atmosphere in the church services. Finally, it recommended a social visitation on one Sunday of the year similar to the every-member canvass, but without any financial feature. The whole report went through.

The Trustees

Last of all the trustees reported. They had, of course, communicated with all the other committees weeks before and had secured their estimates as to amounts needed in their several departments. On this basis, and according to their view of sums called for in departments under their immediate care a detailed budget of home expenses had been prepared. Naturally it did not contain the full amount asked for by each committee. Certain large special items for repairs on the church property, etc., were included. The total amounted to forty cents per member per week.

It was then recommended that a resolution be submitted to the church abolishing the pew rental system and substituting the weekly pledge plan, these pledges to be secured by an every-member canvass in which benevolence pledges should be included. There was a good deal of interest in these proposals, both on the part of those who were attached to the custom of renting pews and those who had never expected to live to hear such radical proposals made by a board of trustees. It occurred to some as just possible that the recommendations were due in part to the fact that each of the trustees had been participating in the work of other committees during the year and had been led to give these matters an unusual amount of thought. There was a good deal of debate, but the report went through unchanged, with everybody happy except two or three old-timers.

How the Whole Church Was Enlisted

It was then voted to approve the entire series of reports and to present them as the recommendations of the council to the church. A committee consisting of the chairman of the council and the chairmen of the various committees was appointed to put the reports in print and circulate them among members of the church, omitting such portions as covered only matters of minor detail. It perhaps does not need to be said that a program prepared in this manner and supported by the substantially unanimous judgment of forty leading people was received by the church with enthusiasm and voted without dissent. A resolution was passed assuring the various committees of hearty backing in their effort to put the plans adopted into effect.

This is the way Provident Church blocked out its program. How it looked in retrospect when they met a little over a year later to check up results must be told in another chapter, but the church is winning.

National Missionary Campaign

Laymen's Missionary Movement

Registration of Delegates at Conventions, 1915-16

Chicago	4,556
Buffalo	2,025
Detroit	1,643
Pueblo	444
Pittsburgh	2,712
Denver	738
Topeka	811
Wichita	917
Baltimore	1,611
Philadelphia	1,327

Mitchell	587
Milwaukee	1,134
Portland, Me.	922
Boston	2,592
Cincinnati	3,073
Clarkesburg, W. Va.	375
Wheeling	948
Manchester, N. H.	1,267
St. Louis	1,607
Cleveland	2,151
Albany, N. Y.	1,143
Toledo, Ohio	1,785
Duluth	1,101
New Orleans	1,232
Minneapolis	2,074
St. Paul	1,647
Rochester, N. Y.	1,440
Jackson	358
Fargo	1,308
Reading	1,051
Billings	450
Birmingham, Ala.	1,266
Newark	2,400
Atlanta	1,006
Butte	700
Spokane	688
Columbia, S. C.	2,216
Seattle	1,037
Dayton	1,408
Tacoma	1,069
Greensboro, N. C.	1,559
Decatur	904
Portland, Ore.	2,315
Richmond, Va.	1,840
Davenport	1,144
Sacramento	731
Des Moines	1,902
Lexington, Ky.	1,025
San Francisco	1,645
Evansville, Ind.	811
Nashville	531
Fresno	1,308
Indianapolis	1,908
Los Angeles	5,990
Memphis	620
Little Rock	808
San Diego	1,214
Columbus, O.	1,722
El Paso	1,100
Oklahoma	708
Fort Worth	1,028
Harrisburg	1,317
Houston	1,450
Worcester	1,270
Scranton	1,734
Binghamton	793
Syracuse	1,342
New York	2,778
Brooklyn	3,585
Total	101,901

Trial by Poisoning in Angola

Mrs. Robert Shields

Among the crass heathen, no death is considered natural. Many deaths are believed to be due to human plottings, and the person who is blamed for the death of another is labeled as a "feiticeiro." In order that the ones thus blamed may prove their innocence before the people, trial by poisoning is submitted to.

The accused submit the case to a Nganga Ndua (priest of the poison drink). He is the owner of saswood trees, or of their bark, from which the drink is made. He makes and administers the poison. There are many tricks in this murderer's trade. If the supposed culprit vomits the poison he is declared not guilty of the charge. But if he retains it, death must follow, and his guilt is thus proven, so they say. As Nganga Ndua makes his living by this devilish art, he who chooses to bribe him will receive a dose that he vomits and thus his life is spared.

Hundreds have been the victims of this barbarous ordeal, and hundreds still rush to their death. Our native Methodist workers at Dia Nzundus tells of 300 recent deaths in his district.

When a person is accused of stealing, he is brought to a witch-doctor, who proves him "guilty" or "not guilty" by such tests as these: The accused man must plunge his hand and forearm into a pot of boiling water. If he is unhurt, he is declared innocent of the theft. If burnt, he is pronounced "guilty." The culprit's hands are tied behind his back with certain fibres of untearable material. If he can free his hands, he is "not guilty." It is said that no one can possibly break these bands; but the accused man is allowed to bribe the witch doctor, who will teach him how to loosen the bands with his fingers, though his wrists are tightly bound together. Such are, of course, adjudged "not guilty."

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Underwood & Underwood

THE PREPAREDNESS PARADE IN NEW YORK ON SATURDAY, MAY 18. ONE HUNDRED AND TWENTY-FIVE THOUSAND MEN IN LINE